



Work Ethics and Survival Strategies of Laweyan Batik Craftwomen in Facing Pandemic Crisis

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Abstract. The global crisis in early 2020 due to the COVID-19 pandemic has influenced the batik industry in Kampung Laweyan, resulting in a 60% drop in sales and a bankruptcy threat. Despite these difficulties, Laweyan batik craftwomen have maintained the functioning of their businesses at that time. They have work ethics and implement survival strategies to survive the critical situation. Nevertheless, during this pandemic, numerous industries were likewise able to avoid bankruptcy. Based on this situation a question of how the Laweyan batik craftwomen applied work ethics and survival strategies arose. This study employed a qualitative method, utilizing a case study methodology. Three sampling techniques were used in this research. The first was snowball sampling which was utilized to locate the informants of craftwomen through key informants of the Kampung Batik Laweyan Development Forum (FPKBL). Second, purposive sampling was used to determine if the informants understood the problem being studied. The last is the maximum variation that was used to classify and categorize the informants. The study's findings reveal that Laweyan batik craftwomen decided to maintain their profession throughout the COVID-19 pandemic by implementing work ethics based on ten work attitudes. One of the most important work attitudes is the interpretation of work. Laweyan batik craftwomen perceive their work as a form of worship. Work is defined not just as pursuing material advantages, but also as receiving non-material sustenance from God, namely blessings. During the COVID-19 pandemic crisis, the survival strategy is to effectively manage assets such as family members, property, and networks. This study concludes that Laweyan batik craftwomen maintain work ethics despite the COVID-19 outbreak. They can also survive this pandemic since they implement asset management strategies.

Keywords: work ethics, survival strategies, batik craftwomen

1 Introduction

The history of the batik industry in Indonesia was started in Laweyan Village, Surakarta. In its development, Laweyan has grown rapidly since it became the administrative area of Surakarta municipality [1]. At that time, Laweyan experienced

great success where almost 90% of the population became batik craftsmen [1]. The prosperity of Laweyan was marked remarkably as the characteristic of a successful merchant village. The rich merchants in Laweyan were called Mbok Mase. Symbolically, Mbok Mase was portrayed as a hardworking woman who was capable of leading the batik business in Laweyan in the early 20th century [2]. The woman role in the batik industry in Laweyan is considered very dominant. In fact, the role of women as batik traders, or called "Mbok Mase" accounts for 75%, with the remaining 25% being "Mas Nganten", or the spouse of Laweyan batik businesswomen. The persona of Mbok Mase in the Laweyan business has influenced the stigma of women who are not simply regarded as *konco wingking* (someone who only works in the kitchen, bathroom, and bedroom) [3]. The figure of Mbok Mase embodies the tough and innovative stigma of Javanese women [4]. During the Mataram kingdom, Mbok Mase demonstrated a strong work ethic by establishing Laweyan's economy through batik crafts in order to live independently without relying on the governing royal system [5][2]. Work ethics must start with an awareness of the importance of responsibility to family and work [6][5][7]. Every community working in a job must have a life orientation that refers to a better future, in other words, they need to have a work ethic in whatever business they are part of [8][9]. On the other hand, every industrialized community must be able to adjust to process and change [10]. Humans require strategic ability to survive since they adapt to dynamic circumstances that could endanger their lives [11]. Members play a crucial role in creating a survival strategy by managing their assets [12].

The drop in sales from 2018 to 2021 has put Laweyan batik craftswomen's work ethics and survival strategies to the test once more. Batik's export value in 2018 was US\$ 803.3 million, with a weight of 35.2 million tons, according to data from Indonesia's Ministry of Industry (Kemenperin). Exports of batik dropped by 3.37% to US\$776.2 million in 2019. Additionally, batik exports have dropped 7.6% to 32.5 million tons. When Indonesia was added to the list of nations impacted by the COVID-19 pandemic, the situation grew even more challenging. Because of this, Indonesia's batik exports lost 31.3% of their value, reaching US\$532.7 million. Exports of batik dropped 28.8% to 23.1 million tons. The value of batik exports up till the first quarter of 2021 was US\$157.84 million. 6.64 million tons of batik were shipped during the period [13]. The Ministry of Industry still believes that the batik industry contributes significantly to the Indonesian economy, even in light of the decline in sales. With 200,000 employees and 47,000 business units dispersed among 101 locations in Indonesia, the batik industry has the potential to create a sizable number of work opportunities. There were 2,951 batik IMKM (small and medium manufacturing industry) in Indonesia as of 2022, according to data from the Ministry of Industry[13].

The outbreak of the COVID-19 pandemic, which influenced the worldwide economic crisis, made the situation of the drop in batik sales worse. During the pandemic in Laweyan, Kampung Laweyan Batik noticed a sharp drop in batik sales. The study's findings indicate that Laweyan batik craftswomen acknowledged a 60% drop in revenue [14]. One of the effects of the crisis brought on by the COVID-19 epidemic is this drop in revenue [15]. The COVID-19 pandemic has made this problem more challenging because it causes people's purchasing capacity to decline, making

necessities more important than purchasing batik clothing. People's consumption patterns altered and their purchasing power declined at that time, acquiring basics a primary priority [16]. According to the data findings, people's purchasing power has decreased as a result of rising unemployment brought on by a large number of layoffs in the community [11]. The economic crisis brought on by the COVID-19 pandemic has caused some industries to go bankrupt. People prioritize primary needs to deal with the crisis caused by the COVID-19 pandemic. The decline in people's income and the decline in people's purchasing power also had an impact on the decline in sales of Laweyan batik [16]. Prior to COVID-19, batik in Laweyan was sold traditionally. They relied on tourist visits that come to Laweyan Batik Village for sightseeing and shopping. Due to the implementation of regulations like lockdown and social distancing, this sales system encountered difficulties. This study is interesting because, despite the COVID-19 pandemic forcing it to close, Kampung Batik Laweyan continues to thrive. From this phenomenon, the question of how the Laweyan batik craftswomen apply their work ethics and survival strategies during the COVID-19 pandemic has risen.

2 Method

The research was carried out in Kampung Batik Laweyan Surakarta and is qualitative in nature. Qualitative research is a research method that explores and understands the meaning that some individuals or groups of people ascribe to a social or human problem. The research process involved important efforts like asking participants specific questions, collecting specific data, analyzing the data inductively from the general to specific themes, and interpreting the data. The final report for this research has a structure or flexible frame [17]. The researcher chose the type of qualitative research because the problems in this study are dynamic, complex, holistic, and full of meaning and survival strategies of batik craftswomen during the pandemic [18].

This research used a case study approach or strategy [7][8][8]. A case study is a research approach used by the researcher to study batik craftswomen's work ethics to survive during the pandemic era. A case study is a part of a qualitative method that explores a particular case in more depth by involving the collection of various sources of information. Creswell defines a case study as an exploration of a bounded system or a case [17]. The primary data in this research come from the main informants, Laweyan batik craftswomen. Secondary data sources are data sources that do not directly provide data to researchers [19]. In this study, secondary data is in the form of literature and other sources of information related to the work ethic of women batik craftswomen in survival strategies during the pandemic in Kampung Batik Laweyan. The document is used as a reference that can be used as data that strengthens this research.

The determination of informants in this research was done using three sampling techniques; they were snowball technique, maximum variation, and purposive sampling. The snowball technique was used to obtain other informants from the first informant [20]. In determining the number of informants, researchers used the

maximum variation technique to classify the category of informants with the categories of small, medium, and large businesses or industries. The purposive sampling technique was used by researchers to find out whether the informants interviewed had information about the problem under study or not [21]. The main informant in this study is one batik craftswoman in Laweyan. This study used triangulation as one of the data validity-checking procedures to ensure that the data is accurate and legitimate [21]. Triangulation, according to Moleong, is a method of verifying the veracity of data by using an additional source of information for comparison or verification. Source triangulation is the type of triangulation that researchers employ. The reliability of an informant gathered from different sources that are thought to comprehend the issue being studied and have a part in the environment being studied is compared and double-checked by researchers. To compare the information gathered from the primary informant, the researcher spoke with the leader of the craftsmen group in the Laweyan region.

Table 1. Informant Category

NO	Category	Small Industry	Medium Industry	Large Industry
1.	Batik craftswomen managing batik production	X	X	-
2.	Batik craftswomen not managing batik production	-	X	X

Characteristics of the batik artisan industry:

1. Small industry: no employees, all work done by family members.
2. Medium industry: having limited employees, only about two to three people who are divided into the production and marketing sectors.
3. Large industry: having employees above five or more people who have arranged the division of labor according to their background expertise in the production, marketing, service, and cashier sectors.

3 Discussion

This research has obtained data about how Laweyan batik craftswomen implement work ethics and survival strategies during the COVID-19 pandemic. There are 10 work ethics and 10 survival strategies of Laweyan batik craftswomen. The 10 work ethics represent the work characteristics of Javanese society.

3.1 A. Work Ethics

Work according to the Javanese Culture.

Generally, working is considered an activity to earn material value. However, some communities perceive working as more than just earning money. Every Laweyan batik craftswoman interprets working to be something slightly different. It is influenced by several factors such as family, culture, and theological values. The majority of informants interpret working as worship to God. Working is considered as a form of endeavor and they entrust the result or profit or loss to God. This interpretation of work is a strong foundation for batik craftswomen to continue working to sell batik. They also interpret work as a parent's responsibility to the family. People who are married have the responsibility to support their families and get a decent life. When overcoming obstacles during the COVID-19 pandemic, this awareness of work as a responsibility is a strong foundation for Laweyan batik craftswomen to continue selling during the pandemic crisis.

Discipline

Discipline is one of the priority attitudes for Laweyan batik craftswomen implementing work ethics. Every day they start work at 6 am until 3 pm. They follow their working hours consistently. Every family member plays their role. For those who have employees, they apply rules to obey such as punctuality in starting work. They have the Javanese philosophy that *wong temen bakal tinemu* which means that whoever is serious will get success.



Fig. 1. Production Process: Laweyan Batik Craftswomen Activities

Hard Work

The perseverance of the Laweyan batik craftswomen in handling batik and overcoming obstacles is evidence of their diligence. *Urip iku urup* is one of the proverbs about hard work that their ancestors taught them. According to this Javanese philosophy, life has to be illuminated, much like a nightlight. This is a life where you

can help other people, especially your family. Stories of their parents' crisis battles may be found in the lengthy history of the batik industry, which has been passed down from generation to generation. They will persevere to overcome the issue, just as their ancestors did, even in trying circumstances.

Rational Attitude

During the global economic crisis, Laweyan batik craftswomen have had to uphold their work ethics due to the decline in sales. The majority of them decided to protect their batik business. There are a few good reasons to defend their job in such challenging circumstances. In their job, they maintain at least three rational attitudes. Laweyan batik craftswomen have established a distinguished reputation. First, Laweyan is one of Indonesia's first batik villages. The batik craftswomen there are proud of this status. Second, because the majority of Laweyan batik craftswomen are middle-aged and older, they defend batik. Some of them are even in their non-productive age range, but they continue to work. They tend to wait and carefully search for the solution because they are in the non-productive phase. The last reason is they consider batik as the family's legacy. This situation makes them maintain their business and learn to overcome the crisis.



Fig. 1. Existence of Laweyan Batik: The arrival of President Soekarno in Laweyan has been a source of pride to this day

Profit-oriented Attitude.

Every business aims to turn a profit. However, each of them has distinct characteristics likewise the Laweyan batik craftswomen. The profit-oriented mindset of Laweyan batik craftswomen is expressed in ways other than monetary gain. They believe that having loyal customers is also advantageous. They retain a good relationship with the customers since they understand well how challenging it is to have one. Therefore, they will serve the customers patiently and diligently. This is an effort to maintain the chances to earn profit in a difficult situation. The COVID-19 pandemic has opened their mind to be realistic. Many of them have to accept the harsh reality of small but consistent profits. In Javanese philosophy, it is called *bati sitik rapoopo sing penting ajek* (it is fine to earn a little as far as it keeps coming). Sometimes, they have to experience loss, but the most important thing is to keep the transaction running. There

is another philosophy saying *alot-alot iso dicokot*. This philosophy describes anything that can create even a small amount as long as it can survive. Another strategy done by Laweyan batik craftswomen to maintain their focus on profit is reducing the number of employees. This mindset aims to prevent more excessive spending. The retained employees then are required to play double roles.

Frugal Attitude

During the COVID-19 pandemic, money management and wise decisions are needed. The unstable economic situation and the decline of purchasing power have made the Laweyan batik craftswomen reduce their expenses. There are two reduced expenditures; they are household expenditure and batik production expenditure. They place a strong emphasis on providing for the basic family necessities. They believe that the family's consumption and health costs were the highest during the COVID-19 pandemic. They spent most of their money eating a healthy diet and giving out vitamins and medication. They reduced production costs in the batik industry. Materials like cloth and malam (wax) were only purchased when necessary. Every informant promised to create easily marketed products. This is an attempt to lower production costs because it avoids the practice of stockpiling items that are not in demand in the market.

Creativity

Creativity is one of the aspects possessed by Laweyan batik craftswomen, especially during the COVID-19 pandemic. They should be able to sell different and more interesting products. They have creatively created products with popular motifs adored by the customers. They modified the colors and motifs of batik. The pattern and colors were adjusted to the market's needs. They used social media and the marketplace to observe the most in-demand products. They also use the marketplace to promote their product. The COVID-19 pandemic has shifted marketing from conventional to digital. Digital marketing was chosen and was widely used since there were social distancing and lockdown policies. They are required not only to adapt to the situation but also to attract customers by modifying the batik patterns and using online marketing.

Cooperation

The COVID-19 pandemic has forced people to work from home and online study. This situation has encouraged family bonds so they could help each other's activities, especially in managing batik. People were assigned to stay at home and to keep their distance to prevent the outbreaks. This momentum was utilized by the batik craftsman families in Laweyan to work together to manage the batik business. Most of their children help to promote batik to marketplace platforms and social media. During the pandemic, batik production was stopped because of the social distancing regulation. This moment was used by the family to ask the family members to help produce batik, especially the ones who have workers from outside Laweyan village. This restriction is an order from the Surakarta city government because Laweyan is a tourist destination that brings in crowds. The implementation of social distancing and lockdown policies

has caused customers to be unable to come to the batik showroom in Laweyan. Batik craftswomen in Laweyan are looking for a way out by selling online. This online selling is assisted by families who involve their children in operations.



Fig. 2. Family Cooperation: Husband assists in the stamped batik production

Diligently Saving Money

The batik craftswomen of Laweyan allocate the earnings of their labor to be saved. This awareness arises because they do not know how long the COVID-19 pandemic will last. The economic crisis they experienced made many wise decisions to save the fruits of their labor to prepare for flawed possibilities in the future. The COVID-19 pandemic brought down the industrial world, so many of them went out of business. Their behavior to save money is impacted by this circumstance. Setting aside money from side projects and the batik business are the two activities that contribute to this saving mindset. They put any extra cash that comes from selling batik away for savings. Batik was often hard to sell during COVID-19. To make extra money, they must start side businesses such as selling food, items made from batik cloth, and rentals. From their commercial operations, the remaining money of the side venture will be put aside for future use.

Diligently Investing

Because batik is hard to sell, Laweyan batik craftswomen have tried a side business. Its goal was to make money so they could live. This scenario demonstrates how challenging it is to make money during the COVID-19 pandemic. During the COVID-19 epidemic, several side businesses are operated, including catering, rental, and souvenirs or hampers. Food sales are a side business for Laweyan's batik artisans. Compared to batik, the products will sell more easily because food is a basic necessity. Having this side business helps them get through the challenging COVID-19 pandemic. Boarding and home-rental business are conducted by middle-class to upper-class craftswomen. Some of them take advantage of chances to offer souvenirs and hampers. They satisfy the market for pandemic-themed gifts or souvenirs. Their subtleties are

still batik, but they are paired with some other things that have a timeless and distinctive appearance. During a pandemic, this entrepreneurial activity is quite beneficial in bringing money into the financial system. Using cross-subsidization to sustain their batik business is one of their survival strategies.

3.2 Strategi Bertahan Hidup

Laweyan batik craftswomen also have survival strategies in facing the challenges of the COVID-19 pandemic. Some of the strategies implemented are strengthening the role of the family in their business, managing production, providing discounts, and maintaining relationships with customers. These strategies prove their abilities to manage the business and have become their strengths to survive. Vigilance to changes in fluctuating economic conditions is their way to reduce the impact of the crisis.

Providing Discounts

Laweyan batik craftswomen have multiple strategies to draw clients. Offering discounts on all batik products is one of them. There are several different types of discounts, ranging from 10% to 50%. The percentage is diverged into two groups i.e. new products receive a 10%–20% discount and they provide discounts ranging from 25% to 50% on selected products that have been in the market for a while. To draw customers, they also offer discounts ranging from Rp20,000 to Rp50,000. Certain batik requirements are being discounted. The greatest discount offered for used goods is 50%, but only for stamped or printed batik. The maximum discount for writing batik, however, is between 10% and 25%. One sign that Laweyan batik craftswomen have a survival strategy for running their businesses is their capacity to offer discounts.



Fig. 3. Discount Product

Innovating Products

Laweyan batik craftswomen are forced to make product innovations during the pandemic COVID-19. They should be able to read customers' desires. The product advancements were developed to draw in customers with fresh batik designs.

Combination motifs are typically the most popular among buyers. New elements are added to old motifs to develop them. Customers are primarily drawn to color gradations or combinations. They used batik to make masks as well as clothing during this time. Almost all informants took advantage of the COVID-19 pandemic by making batik cloth masks. This product innovation is a reaction to market demand for cotton masks. The capacity to generate product improvements is particularly vital in running a firm amid the COVID-19 pandemic crisis. Product innovation can attract shoppers with an attractive variety of products that make it possible for batik to be sold amid the COVID-19 pandemic crisis.

Implementing the by-Order System

One of the ways to avoid loss in production is the ability to implement a by-order system. From every batik purchase transaction, Laweyan Batik craftswomen ask for the buyers' numbers to keep each other's numbers. They will be given a discount or price reduction if they are willing. From there, a personal approach is established. In addition to discounts to attract customers, they create an order system according to customer requests. This system aims to secure migrant customers to become regulars. Customers can request any batik motifs and colors they want, which makes this method very successful. At the same time, this strategy helps them avoid loss when they produce too much batik when the product does not match the customer's needs. The by-order system is particularly effective during the COVID-19 epidemic. The good relationship that exists between sellers and buyers makes it easy to offer new products by offering discounts. The by-order system can create efficiency and effectiveness in the availability of marketable products. This system must be accompanied by the ability to provide the best service to customers by being more communicative.

Conducting Online Batik Sales

During the COVID-19 pandemic, all activities in Kampung Batik Laweyan were halted. Tourism activities to buying and selling in showrooms (as Laweyan craftsmen's batik shops are called) were forced to halt. The lockdown policy in several places, especially Laweyan, closed access to conventional batik sales. One way to be able to sell is by using online sales. They use several marketplace platforms (Shopee, Lazada, Tokopedia) and social media (Instagram, Facebook) consistently. Initially, they received digital marketing training from the Surakarta City Trade Office. They utilized this knowledge as a strategy to sell online through e-commerce. The ability to sell batik online became their main focus in marketing during the COVID-19 pandemic. The COVID-19 pandemic has become a momentum for changing marketing patterns from conventional to online. This pattern shifts the habit of face-to-face shopping to digital.



Fig. 4. Online Sales

Managing Business Assets to give Reasonable Discounts

Laweyan batik craftswomen must have the ability to manage business assets to give reasonable discounts. It includes knowledge about the calculation of production costs. During this pandemic, it is very challenging to earn high profits, and giving discounts is a way to attract buyers. However, in the policy of giving discounts, they must calculate production costs to remain profitable even though it is small. This ability to calculate is indeed an asset. Laweyan batik craftswomen have two ways to apply asset management to be rational in giving discounts. In general, giving discounts must pay attention to the amount of capital spent. Another influencing factor is the age of the products. If it is old, the discount will likely be greater. However, there is a determining factor, such as product quality. Old products are not always cheap because the batik process and product quality have their differences, especially in hand-written batik. The most common batik to have discounts is stamped and printed batik. Therefore, Laweyan batik craftswomen have certain criteria for what kinds of batik are eligible for significant discounts to provide reasonable reductions. There are some provisions in the discounting rules that must be adhered to. Therefore, Laweyan batik artisans have standards for what kinds of batik are eligible for substantial discounts to provide reasonable reductions. There are provisions in the discounting rules that must be adhered to. Nonetheless, Laweyan batik craftswomen place a higher value on positive client connections than tangible gains during the COVID-19 pandemic. Occasionally, a small profit or even a loss occurs.

Managing Business Assets to create Products Innovation.

Laweyan batik craftswomen always explore their creativity to make fresh products according to the customers' interests. This product innovation is adjusted to their preferences. Therefore, the craftswomen are always willing to provide various motifs and colors. They also use YouTube and social media to find other references in creating product innovations. Like during COVID-19, many people made cloth masks. The

craftswomen then tried to make masks from batik cloth to fulfill the need for masks that was much needed at that time. There are several social media and marketplaces to read market demand. Laweyan batik craftswomen have a way to be able to manage business assets to be creative in making product innovations. Assets in applying creativity in making product innovations are buyers and customers. From every interaction with buyers and customers, batik craftswomen receive requests for motifs and colors. This moment is used for mapping the production of batik products to sell the most marketable motifs and colors.



Fig. 5. Motif Innovation: Making contemporary motifs

Managing Business Assets to be Efficient in creating Products Innovation

In managing business assets to be economical in making product innovations, Laweyan batik craftswomen buy materials according to their needs. They avoid making excessive batik stock. They should make according to the products that are in vogue and ordered by customers directly. This method avoids losses in production costs. The quantity of incoming orders determines how much cloth, malam (wax), and dye are purchased. The craftswomen also refrain from producing excessive quantities of products that the market does not want. To maintain their marketability, they must make effective and efficient decisions on the kinds of items that are produced. Product innovation can be preserved by capital turnover and precision in the creation of motifs, colors, and products.

Managing Business Assets and Cooperation with the Customers to succeed the by-Order System.

They established a network of loyal customers to help the by-order system function well and increase the number of orders placed. The purpose of this network is to facilitate their communication with loyal customers using the WhatsApp app. After making a purchase, customers will receive follow-up offers or be contacted to make additional purchases. The asset of a network of loyal customers is what they need to have and keep. Additionally, they imitate the process of creating images and writing messages on t-shirts. To keep customers placing by-orders, they alter it with different

colors and themes. Successful customer cooperation through the by-order system requires the ability to manage business assets. Informants overwhelmingly believed that the by-order system is facilitated by a strong network. By keeping things simple when figuring out appealing prices, they preserve positive relationships with their customers. Because of the services, discounts, and extras offered, this strategy works to keep clients choosing to purchase their products.

Managing Business Assets to conduct Discipline in Online Batik Sales

Laweyan batik craftswomen can sell their wares online through social media and marketplaces. Since Kampung Batik Laweyan was closed due to COVID-19, these assets were created to be available to customers. One of the strategies is that they have accounts on social media and marketplaces like Facebook, Instagram, Lazada, Shopee, and Tokopedia. They might sell the account online regularly. They possess the skills and strategy to effectively handle social media and marketplaces for sales. This strategy involves consistently posting batik to Instagram, WhatsApp Stories, and the marketplace. Additionally, they have a large selection of pictures to share each day. The craftswomen must be able to take captivating and distinctive pictures of every batik product as part of the online sales strategy. Due to its ability to convey an appealing appearance, this picture turns into a tool for drawing clients. Batik artisans need to be aware that pictures shared on Instagram stories and WhatsApp are not duplicates. Some craftswomen grant a two-day break period for every product upload. This strategy aims to prevent consumers who view the posts from becoming overly disinterested in the same product that is being advertised.

Managing Business Assets to succeed the Hard Work in Online Batik Sales

Marketplace and social media management is done by the children of Laweyan batik artisans. They need a smartphone to support online sales. The smartphone used must have adequate specifications to photograph products and post them on the marketplace and social media. Some add tools with laptops because they feel it is easier to post to the marketplace. Some people use a DSL camera to take pictures of products to get the greatest possible display. Children in small and medium-sized craftswomen informants help with this operation. While for the upper-middle-class craftswomen informants, although children offer suggestions and some aid with product pictures employees are the main source of support. The assets needed are on average smartphones and some use PCs and DSLR cameras to help online sales.

4 Conclusion

During the COVID-19 pandemic, Laweyan batik craftswomen have had work ethics and survival strategies. There are ten indicators of Javanese society reflected in their work ethics. On the survival strategies, Laweyan batik craftswomen are capable of

conducting ten asset management abilities. The assets are not only in the form of materials but also in the form of human resources, especially families. The most dominant factor that helps them to survive is the interpretation of work treasured as part of Javanese society values. Working is not only interpreted as earning neither money nor wealth but also as a form of worship to God and showing the responsibility of children to their parents. The abilities to manage assets during the pandemic are carried out by dividing tasks to make batik among the family members and this strategy has become one of the factors to reduce employee expenditure.

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